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Mr. Nyland: I discovered that I was here not so long ago; and in thinking about it I always say "Do you deserve it that I come that quick?" And maybe on the other hand you might have an excuse, that when I come too soon, you haven't had enough chance to think about Work. Lots of people, huh? Too many from San Francisco, I think (*laughter*). Yah, but still we have to talk to Seattle. Have you questions in the meantime? Have you thought about this little visit, quick visit, going back again tomorrow morning early? What can we do in a couple of hours? What can we talk about? What kind of things have you got that you *want* to talk about?

Usually when you don't say something right away, then I draw the conclusion that you don't want to talk. Otherwise, you would immediately say, "This, that, I want to talk about it." Because you see, if you don't have don't have at such a time – a meeting – Work on the tip of your tongue, it is not very much alive. I wish it would be more alive, but I don't blame you when it isn't. Because you'll always be under a little awe, maybe fear, and not knowing how to formulate, and still it is so simple. You discover yourself in your ordinary life, and you're not really satisfied with the way you are. Because nobody is satisfied a hundred percent. If you were, of course you won't be here.

So there is something in you that brings you here, and usually it is to find out what you ought to do with yourself. And then it depends what kind of a motivation you have for wishing to do something, and also in what direction you want to change. Or is it possible even that you actually can do something? How will you find out? How do you look at yourself – as an ordinary

human being, and not knowing what to do, and losing himself many times, and all the rigamarole we go through. You know we've done it now so often; you have listened to enough tapes. So by this time we'll assume that you know that you ought to Work. So we can talk about application of that kind of Work. How will you be when you Work, and do you make mistakes? Are you sure that you don't make mistakes? Are you sure you know what Work is? Because if you're not clear, this is now the time to talk about it. *Who* wants to talk?

Questioner: I'd like to talk--

Mr. Nyland: All right. Ask.

Q: I'm not clear about Work, and I don't like to take the younger people's time. However, I will ask.

Mr. Nyland: You can take all the time in the world of everybody in this room, because you asked the question. If they don't like it, they should have asked the question.

Q: All right. We . . . my husband and I have tried to Work. I myself have experienced a great anxiety particularly in the solar plexus, since I have begun this. I have recognized some reasons for it, but the specific question that we have been discussing and that I have experienced....I have been observing myself, and I realize that I do fabricate to myself. I have recognized that. But in asking the Little 'I' to be formed and to observe me, I think I've experienced the spontaneity and the impartiality; but there are other times when I have found myself observing myself, and I'm not always sure that I know the difference.

Mr. Nyland: The difference between what? Having a knowledge of yourself one way or the other?

Q: Yes, observing myself for knowledge, because this I have been doing for a long time. Just

how do you distinguish, and when do you know? When are you certain that you are doing this?

Mr. Nyland: You know, it is really very simple for yourself. After some time being associated with Work and having made Work attempts, you ask yourself, "Do I know more about myself than before?"

Q: Well, that's true.

Mr. Nyland: That is really a criterion. Then you have to know, if you have more knowledge, what kind of a knowledge? Is it knowledge that for you is more reliable or more truthful? The whole aim for a person is to find out what kind of a person he is now and what he, perhaps, should become. In what relation does he find himself to the rest of mankind or his friends and enemies, or the conditions under which he happens to live now, and what is he going to do with his life until he dies, and is there any connection of considering dying? And if there is, what is that particular connection now for me when I'm still alive?

So that there is something that starts to function in a man, knowing that he has to consider himself in a certain way, and also with a certain purpose in mind. Because you cannot assume that just living on this earth and having a little bit of a relation with different people and perhaps earning a little money or being nice and kind. . . .that that is really satisfying for anyone who wants to develop something else that we call his inner life or his essential qualities. And on that we base the necessity of getting knowledge about oneself so that that could be used as a basis for operation, from which one starts.

So I don't question at all, do I make any progress, or do I know it or look at it and how big is this 'I'? All I have to do is say "How much better do I know myself, and do I in reality know myself in such a way that there is no further question about it?"

I'll take it the other way: Do I reason about myself less? Do I really consider myself as I am, or do I still argue about it? Do I still have many likes and dislikes which I should perhaps not have? Do I rationalize about my own behavior? Am I willing to take that what I am really for what it is, or do I try to find excuses for it? Do I change in my relationship towards other people? Am I more tolerant, am I more considerate? Am I more understand about them? Am I willing to be less critical? Do I really want to help them, and in what way? Do I find that I am still as selfish as I used to be?

Do I see myself every once in a while as sitting down and just wishing to contemplate without doing anything in particular? Do I think that I am lazy? Do I think that I amount to something; do I respect myself to some extent? Do I have vanity about myself? Do I love myself a little bit? Do I like to talk about myself and make it better than what I actually am? And things of that kind.

Can I say to myself that I've changed? And if changed, in what direction have I changed? The level of one's being, that is, the quantity of energy that I do use for my life and expend during each day, for which I am responsible when I'm alive and I'm supposed to take care of the life force within myself. How do I look really at a human being, everybody around me, and I myself also being a human being, and what is the necessity of even bothering about trying to become Objective?

I think one has to find out much more about oneself first before you can have any judgement about the value of your Work. Because Work is based on that what you already know of yourself and the utilization of that what you are. So if that what you are is not very clear, then you cannot Work with it as yet. And it is really not necessary to talk too much about the Little 'I'

until I see myself a little clearer, and I have much more dependable information about myself.

And in that way, you see, this question of asking questions or seeing what is there that I ought to do is really based on the consideration of my life as I now have to lead it and in connection with other people. And do they respect me more, or do they think that I am conceited? Do they think that I really try to get away with things and that I'm a little hypocritical? And there are many people who disagree with me, and do I have arguments from now until doomsday? Or should I do different things for myself? Is it possible for me to change?

I see myself, and I have seen myself for many years, and I have been in similar situations every once in a while, and every damn time I have acted and reacted in exactly the same way. Someone steps on my toe, and of course I mind and I swear at them. Someone takes something away from me and I say "The darned fool, what is he doing with that?" Or I have an idea about something and I present it to someone else, and they don't understand me and of course I become critical and say "What do they know?"

How will I find out what I am? And if I now have a study of how I am, how much chance is there for me to be different? That means really, with other words, is there anything in me that is in charge, to which the different manifestations – or the different forms of my behavior – are willing to listen? Is there anything in my mind that has a certain amount of authority? Is there something in my mind which can counteract that what I feel when there is a kind of a disagreement between the two? If I make up my mind to do something, do I actually continue with doing it, or do I give up half-way?

You see, those studies are much more important than just a little consideration of wishing an 'I'; because even if you do have experiences of an 'I' being present to you, and let's hope,

giving you some information, or actually telling you a little bit more about yourself which I say is more truthful, then there is still the question of what will you do? Because the whole day you are unconscious. And even if you think now a little bit more about Work than six months ago, what is the value that it has given you?

You understand, Mrs. _____? (Boyd?) It's a very ordinary, simple kind of a question. And of course we get stimulus from talking about Work and having a meeting. But at a meeting, we don't talk enough about what is Work really when I make an attempt to Work on myself? Or when I say I wish this 'I' to be there, I want to create it, I have to use energy for that purpose, I have to be honest about it; I want to make sure that this 'I' is going to observe me, that this 'I' gets information about what I really am; that I try to see that this 'I' functions in an Impartial manner, and that I try to understand a little bit about what is a moment. Because I don't understand the time question at all, and people can talk about timelessness and I don't know what they're talking about. Or they babble about Infinity and about God and about all the rest, and it has no validity for me, my religion. Because perhaps I'm very narrow-minded.

I am an instrument, and I want to find out what this instrument is capable of. And I want to have something that can dictate to this instrument to make this body, particularly, a servant for my life. And I start to consider all kind of conditions of my ordinary what we call "centers" doing this and that in antagonism, or sometimes in harmony, but every time, unconsciously. And because of that, my memory is not much good; but even if I do remember it, I have no judgement because I don't know what is better to be done on earth, or should I use it in connection with what it ought to be from an eternal standpoint.

How much time do I really spend in trying to become a little bit Conscious, a little bit

Conscientious, a little bit more emphasis on my inner life, on a spiritual quality, of that what could really could make a man more dependable out of me the way I wish to be? And particularly in my relation towards other people.

Take for instance a very simple thing. I behave in a certain way which is determined by my personality. The personality happens to be born and conceived under certain conditions. And at the time of my birth, my astrological chart indicated certain things that are of course influencing me. At the time when I was conceived there were three things that started to function: That what is the form of life biologically coming from parents; that what is the condition of myself at the moment of conception or birth. That condition is determined by the surrounding influences which I want to express astrologically in the form of whatever there is of any kind of a cosmic value, because I myself as a human being live on this earth, and the earth belongs to the cosmos. And of course I am influenced by the stars and by the planets, by the sun, by the moon. I am influenced by the signs in which they occur and in what particular time of the day the moon happens to be where, etcetera, etcetera. That's the second; and that I would call an influence which forms my type.

But now as a little child, I start to grow. I start to think, I start to feel. I grow up, I can walk, I do this and that; I help mother or I don't; I am sulky or I don't like myself, or I love someone. Or I want to do this; I become selfish and someone tells me I should do something else. And I put clothes on and I shouldn't have done it because they were dirty, and I have certain mannerisms that some people like this and others don't like that, and I myself am many times thrown from one side to the other, but I have no rudder – I don't even know how to steer my own little ship. And with that I grow up, and I learn an awful lot of words and have contact with

people; I have experiences galore. I am in the world and I grow up with the world, and during that period I develop certain characteristics. And those characteristics which I say are acquired during that time, they belong to me and I call them a sociological influence.

Now, as a result of these three different, very definite influences on me, I have become a personality, and I walk the streets and I do this and I do that. I have acquired a certain way of doing things belonging to the qualities of my personality. I have a certain mannerism. I have learned it because maybe a teacher or some kind of an uncle or some kind of a nurse told me how I should behave in accordance with a certain form, manner, whatever it may have been – culture, an influence on me of civilization. And there I find myself with certain habits.

Habits are formed when I don't want to think about it anymore, and it is easier for me to just leave it to my body, and it can become a habit of my body without my mind taking a part. I'm interested in saving some energy; I'm most of the time interested in following the line of least resistance, and after a certain age I have no particular desire anymore to exert myself.

Now what do I do with this kind of a creature? As I find myself with all such characteristics, what can I do? I speak in a certain way with certain people. I behave in the presence of my father and those who are older than I am with respect. I have certain people working for me; maybe some servants, maybe some maid who happens to be in the entourage of my family. Maybe at school I have younger children, that is, dealing with them; I may be sitting in a higher class and I start to look already with a certain disdain about people who are younger than I am, and I'm going to tell them what is what because I have so much more wisdom.

All of that is ordinary life. And what can I do with myself when time and time again I am confronted with a certain situation, and then in that situation I behave always in the same way?

That I would say is a form of unconsciousness. It is that I am crystallized. I have certain characteristics and they always come out under the same conditions. You press a button and there I am behaving as usual. How much of a chance do I have to be different?

I talk to someone in a certain way. There is an argument going on, and I still listen in the beginning, and I take in what is being said between so-and-so and so-and-so, and finally it gets a little bit too much for me, because I know better, and I know already the answer but I let them talk a little bit longer until a certain moment; then I say "Oh, stop that nonsense. This is the situation, I'll tell you, boom-boom-boom-boom, finished!" That's one mannerism. Another one is that I sit together and I don't want to dance and become a wallflower. Another mannerism is that I all the time have the first word. Immediately when something comes up, I already have an opinion – half-baked sometimes, but I have it because that's the way I have been either educated or allowed myself to be. I already live a certain life with a very definite knowledge of the reactions I will have when certain influences affect me. I'm talking again and again about ordinary life, and gradually indicating the necessity of seeing what we can do to become free from all these kind of manifestations which become stereotyped, as cliches which limit my feelings to a certain number and no more; a certain quantity of words, and I cannot find any more words unless I look them up in a dictionary. And I am, as a human being when I grow up, more and more limited even in the wish to experience certain things that I supposedly have to know, and I don't want to know it anymore because I become more and more lazy.

How can I now Work with this kind of a body, with this kind of a feeling, with this kind of a mind? And what is there who will Work with me? If I think about the questions of esoteric knowledge, about that what exists without any doubt of a spiritual value outside of this earth

somewhere, in space, I consider that that kind of an existence of spiritual beings – that they know more than I do, and I would like them to tell me about it. But they don't come because I don't know how to call them. I can in imagination create certain things that I can call "God," but is God helping me tomorrow morning when I have to get up, and when I have to get into the car quick-quick-quick, and I have to do this and do that and I do it sloppily because I have no time because I got up too late?

Where is God at four o'clock in the morning when I have to get up? He's not an alarm clock for me. He's just somewhere up in heaven, I hope, and once in a while I wish he could come down. Of course, I can pray; I can be religiously brought up in a certain way. I have mannerisms regarding my father and mother. I respect them, and I always say "Yes sir, no sir," whatever it is. If I live in England, I'm different from living here. And if I live in the tropics I still have different mannerisms. And all over this whole earth, there are a variety of such tremendous quantity of people that I really don't recognize myself at all, and if I say from an overall standpoint all of us are just human beings doing our best - I really don't know what I'm talking about.

What is within a man that he wants to find out for himself which has much more value in the end that he can rely on, and he hopes that will continue to exist after his physical body dies? Because it's idiotic to think about the physical and then dying if there was nothing else. In the first place, the physical body is an instrument in which there are two very important organs, perhaps even three. At the same time, that what is the physical body cannot be of that importance when it dies first; or if it dies and the different organs in me, like my mind and my feeling, also die with me, I say it's utter nonsense even to live on this earth. Because there's no reason for me to

continue when I know that after a little I'll die anyhow, and if that ends then, where is my life?

So I cannot reconcile that. When I say it's alive, it must be alive all the time; and when that kind of thing that is now my body starts to die, then simply it means that life goes out of it, but life continues still with me, or should it continue to the totality of life on a cosmic scale? And it is those questions that become much more important, so that afterward I will want to say to myself, "You have to find out what is this method? Because it's important for you before you die that something is going to happen that will actually affect your life as a whole and will give you the assurance that life was not only worthwhile, but must lead to something else, because it's idiotic to just imagine that our life finishes when we die on this earth."

Now I am in a good state to wish to Work. Because now I know what I am after. I see myself as tremendously limited, and I know that if I tell myself I ought to be this, I ought to be that, I can't do it! Not that I, for instance when I cannot pronounce words in the right way and perhaps I lisp a little bit or I happen to have a very high kind of a voice, why should I now want to change it? Why when I see that certain mannerisms are very good, because they save energy, why shouldn't I continue to live with habitual forms of behavior physically, or my mind, or my feeling also habitually doing things, so that they go without my particular mind and without the use of energy? Why is it necessary that I say "Is this kind of a habit really right or not?" Or, if I say "Come to the foreground so that I can see it," is there any particular use in changing myself for that purpose? Obviously, Objectively speaking, it doesn't make any difference whatsoever. I die anyhow, and if I am object for Objectivity, it doesn't make any difference of what I am. The only thing that counts is that I am a hunk of flesh with life in it, and the recognition of life comes from God; the recognition of my body comes from the Earth, and perhaps even from lower regions.

But I am now in a state when I want to find out certain things about freedom, because the bondage that I have in the activities of my physical body, my mind and my feeling, is so tremendous that I don't see how I can die. Because then at that time I would have to give up practically everything that is dear to me. I want God to help me. By God I mean that what has a higher value and is really closer to the truth and the whole truth and nothing else but the truth. That's the definition. I don't know how He looks, what it is that I really pray to, but I pray perhaps to that what is a little more valued within myself, and I call that an essential quality, and I hope that by understanding essentially essence qualities that then I will reach a state, if I could reach it, of that kind of equilibrium for myself in which God can talk to me, or at least can recognize me. Or at least that life becomes apparent to me and I know what to do with it.

For that reason, I want to create something that can be of help. That is why I create an 'I'. Because everything that's in my mind is of equal value, and there is no authority in my mind from one little section to another because all of it is unconscious, and I cannot recognize in the midst of all the activities and the little departments in my mind which has more value than the other. But if I have an 'I', it is separated in that way from the rest of my mind. And it has a quality by definition of something that has superior value. When that starts to say something, I have to listen, the same way as I would have to listen to God if He would talk to me. All again, by definition.

If I go to a medium, and the medium tells me certain things, I assume that that medium is in contact with higher forces of life which for some reason or other become interested in me. Then I have a value. If I pursue esoteric knowledge in any way whatsoever, I expect information that comes from sections of the universe and not from this Earth, because I can run around on this

Earth and get all kinds of experiences, but it will not give me any particular value about the existence of something that is not of this Earth. And again I go by definition after definition. I want an 'I' because this 'I' I want to have Objective value; for that I create it; for that I say it must exist, even if I can assume that it doesn't as yet. But when I Work with it, it is going to exist in reality. I want 'I' to be a guide; I want 'I' to be benevolent; I want 'I' to help me, to tell me what is what in actuality to see that what is, so that then under the influence of having Objective facts about myself, I will be able to grow up – to grow out of my unconscious state into states of Consciousness and Conscientiousness. That's what I wish.

For that reason I Work, and not for any other reason. I want to know how to grow up, because I have discovered that I have potentialities which are not as yet actualized. And I become interested in growth, because as a human being, apparently I get stuck and I don't go any further, and I can imagine that Mother Nature tells me that that is what she wants, and she is not going to help me because I exist for her; I exist for the maintenance of the Moon; I exist for the so-called involutionary force of which I as a human being am a part because I live on this Earth, and the Earth is part of that particular involution.

I wish you would become more clear about it so that then it becomes very simple of having the knowledge of what to do about oneself. Then it is also simple that one asks questions: "What do I do with my chaotic state? What do I do to remind myself that I should Work?" And the answer is, consider your ordinary life. Consider what you are doing, daily. Consider your habits. Consider the particular properties you have. Consider all forms of manifestation which occur time and time again. Consider the expression on your face in certain situations when you meet people you don't like. Consider the questions that come to your mind when you see

something that is happening which interests you, and you don't know why it should go in that direction and not in some other which is more helpful to you.

When you use your voice, is it always possible to see it as well as not see it at the time when you make an attempt of disguising it? Can a person be active in a different way from his usual character – that kind of a role that he plays all the time and has played and is going to play it from now until doomsday, unless he's going to do something about it willingly? Unless he finds the ways and means by which his particular behavior could be changed.

But why change if I wish to become Objective? I want to be reminded in my unconsciousness that I'm asleep. I want to have either a dream or something that pokes me in the ribs and says "Wake up." I want to go through a process of dawn – when something starts to dawn on me. I expect fully that it will take some time before I can open even my eyelids. I am talking now in an ordinary metaphorical sense. It takes me a little while before I can rub my eyes a little clean, and there is sawdust or sand or dirt, whatever is in it. The eyes are not functioning as yet normally because they are half-closed by eyelids, and I have to use my fingers a little roughly in order to see that what is my eye starts to appear as a real eye clean enough to really see straight.

I want to find out why it is that I always wake up in a certain way and then go about my business in a certain way. I want to know why my voice is so inflexible that I always use the same kind of tonality – that I even don't change it when there is a different person in front of me. That I have really no idea what is the range of my voice, in which when I could use it for that purpose of wanting to change it, I would have tremendous value of being warned to myself first place that I was asleep, and the second place that I am reminded to wake up. And that all changes which I

want to do in my ordinary life have to be linked up with the fact that I am asleep; that I need apparently this period of dawn; that I need a period exactly like the sun gets up at six, and it only will reach the zenith of my existence at twelve.

That is a long period. That is a period of gradually making an 'I' function by giving it experience and not expecting that it can function hundred percent – neither in awareness, nor in being impartial, and definitely not in understanding the concept of a moment. But now I have something to do. I wake up in the morning; or I wake up at a certain time during the day when as far as I'm concerned, I'm in a day sleep or a day dream. And that waking up means for me, I want to find out what there is of this 'I' – the 'I' being the sun of my psychic life. What it is that would be possible if this 'I' could shine and be for me in my world – psychological world – above the horizon. How long will it take after this 'I' is coming up and actually rising, how long will the dawn of my daydream take to go over into a state of being awake in having then an awareness and an 'I' or, the sun above the horizon, functioning.

I must use all kind of means to be reminded and to keep on being reminded. I'll give a very simple task: I have always, of course, a certain kind of a voice. That was born with me. I have acquired definitely characteristics based on surroundings where I have lived, based on the way I feel I ought to be or present myself. When I'm a scientific man, I would like to indicate that I know the good use of words and that I am very exact. That I am even analytical, and that I synthesize sentences in accordance with practical knowledge based on theory, on that kind of practice, on that kind of language which is exact and if possible absolute, that I use my language in such a way that other people also can understand that as long as they are also scientifically inclined. I may be another kind of person who is sloppy in the use of language, who doesn't care

because language doesn't mean very much, but he has a feeling. He wants to be artistic, and simply let certain things go by the way it can go without violating that what he calls his essential way of expressing himself.

Classify yourself in a certain way, and see your characteristics. And then see if you can change them. There are mannerisms belonging to the body. If I want to explain anything and I talk to someone, usually it's a kind of expression on my face. If I care, it is a wish that that what I am saying will be understood. If it is difficult for me to put everything in words, I will use my hands, I will gesticulate, I will indicate this and that so as to help the words and the content I am trying to convey. I want to create an impression on certain people so that they can recognize what kind of a person I am. For that sometimes, will use certain words in a certain way, in a certain format. And it's quite idiotic that I constantly want to use it that way, because for me it is such a characteristic that I ought to be able to be free from it.

If a priest wants to preach to an audience, he must know what audience he is going to talk to. I know of a case of a priest who had early Mass, and at that time workmen and people who had to go work early, and a little bit less educated genre had to go to the church, sit there, and he would talk to them in a very ordinary language, even using swear words to emphasize what he was talking about, but he was understood. Because that was the kind of people he wanted to have dealings with. In the evening, he had the elite of a little city where he happened to live, and the language was just perfect, and most flowery, and couldn't hurt anybody. And he could actually say then what he wanted to say in a mellifluous way and in such a nice quality of tone that everybody loved him. Between those two possibilities, there was a whole day for him of using his voice in a different way, and I hope, being a priest, that he actually used it for the purpose of

reminding himself.

Reminding of what? That he was alive, and that he wished this life to become expressed in such a form so that then the form became nothing compared to the existence of his life. We'll talk about it a little more after this.

Side 2

Mr. Nyland: Well, here I'm talking the whole time now; is that what you want?

Audience member: Yes! (*group laughter*)

Mr. Nyland: Does it help— Yah, maybe it's all right for one or two. But it is a large group. What is it you want out of your life? I can continue and explain to you ordinary daily existences, and I'm talking about ordinary mannerisms of everybody – unconsciously, everything simply taken care of by ordinary life on this ordinary Earth. And we still want to talk and understand a little bit more about something extra-ordinary. Something more permanent, something more valuable. Something that has a relationship with the higher forms of being, in which one feels that this life is not sufficient as yet, and it is not sufficiently understood how it could be used for that purpose.

With other words, I want to climb up a step and a step and a step towards heaven. It has no meaning when I say "heaven." All I mean, really, is I want to get away from Earth. And for that reason I must know that this Earth is not valuable enough for me to wish to continue to be here, to die, and probably to return. . .reincarnate or recur, and again live my life on this Earth. And maybe a little later in history, at the same time being subject to the conditions of the Earth as I now have them. And I would like to know for myself, how can I get rid of this Earth once and for all? Why should I wish even, or have to. . .to return? Because if I cannot find out now what the questions are that bind me, I may have to come back and find them out anyhow?

Why, really? What is the aim of all people? What happens to everybody who is alive?

What will happen to all life existing? Where will it go? It's interesting to think about, because on the one hand, here we are: little bits of creatures walking on earth – we call it simply “unconscious” – good! Animals, all right, we know that; it's a little lower form of life, or rather a little bit of something that cannot be as well expressed, because unfortunately they don't have a little quality that we call “intellect.”

All right, there are plants; also alive. They have to be cared for. Some are fortunate to be not annuals, but bi-annuals. Annuals, they die anyhow in one season. They're a form of life; unfortunately, they cannot walk. So they are very limited. Lower forms of life: bacteria, things of that kind, conditions that we cannot even see. With a little microscope you can. And sometimes you know that they must exist because they cause disease and destroy this and that; and so all right, it's life.

But, it only lasts a certain time. So-called: lasts. Supposing now that the form only dies. What remains? Life. Will it still be in a form? Should it be contained in a form? Is it as yet able to be fused with the totality of life? Is that what we call our life free enough when our physical body dies to go up to heaven, where God is, the highest level of existence which is so much higher that we even have to use a word like “infinity” for it? But what will happen to the life force as a whole? And what has happened, if we talk about an involution? What is this expression, in an involutionary sense, the creation of worlds of which this little Earth is a little part, and limited by the form of the Earth or the density of the matter. Nevertheless, containing life, and we human beings exactly the same, having life within the body, and the body being matter. That we call “involutionary” – what is involutionary? An extension of that what is alive,

as it were, on the Sun Absolute, if we conceive of that as the central point of the universe.

Of course it's nonsense! There is no central point in the universe. It is either all, or it's nothing. And the concept of omnipresence certainly will not allow for a center. So when I use that kind of a terminology and there is a Sun Absolute in the center, from where this involutory force is being sent, and then afterwards I make it even worse by saying that the evolutionary sense means that I go towards the Sun Absolute. I'm talking in metaphors. I'm talking in language that I hope I can understand with my limited brain. And it is far better not to consider it too much, because I get lost in it.

The reason why I say that: There are so many things, on heaven-- in heaven and on Earth which I've never dreamt of, and which never have been disclosed, and which will always remain a secret for us until we are ready to read such secrets. So that then, the secrets can be given to us as a form of life for the benefit of understanding of what our life is then. And we say again, closer to God, closer to the reality of that what is and is forever and ever. That what is spaceless in space itself, timeless in time itself. That what is then simultaneous existing, no distances, no forms. Will that be God? And why then did He create the universe? If He were God, why not stay as God? Why did He need us? And why were we created, in order to free ourselves from the bondage of this Earth? Wouldn't it be much easier not to create us?

You see, it's all very difficult, and almost nonsensical. Because that's not the problem. The problem is me. I exist. I am alive. I have to explain that away. I have to see why there is ambition. I have to see why this life force of me has to come out. I have to see on what is based relationships between people. I have to understand why there is an Aim in a person's life, as we sometimes say, for freedom. Is that really what I want? And then I ask, freedom from what?

Behavior? Freedom from the Earth because I will die? That would mean freedom. But then, what is left? And when it is left as a spiritual existence, are all the spirits equal? Are they alike? Are they not differing from each other? Do they all exist on the same level? Are there different levels of development, gradually becoming more and more free? Are there certain levels which are close to Earth, containing such souls, so-called, which we say don't exist as yet, but at least as the Kesdjian body can exist so close to the limitations of the Earth, still almost within our atmosphere; we say even for 40 days existing in the realm of the Earth before such an entity can leave and go to some other place where it outside of the gravitation or the attractions of the Earth itself.

All such things, of course they may be a little theoretical; they *may* be very pragmatic. Because the fact remains that I exist on this Earth, and I've got to do something with myself. And that is what I want to find out when I want to utilize the formation of an 'I'. That is why I say, "I want to find out about myself. What are the data of my existence?" And I want to make sure that that is the truth, because I'm going to use such data for a very definite purpose. They will form within me a foundation on which I can build further. It's a simple as that.

I want within myself a solidity, which because of its point of gravity, will allow me to be, and not swayed in the wind from left to right. It will enable me, if that exists, to put certain things in their proper place. That what I have experienced before, and I have extracted from it what I could, I now wish all of that to be there to contain my life up to this point, not to pay any further attention to it because it's past, but to utilize it for a purpose of extracting what I can from it if there is still something to extract, and from that standpoint to look at the future, and considering that what is the present for me as any experience now is presented to me in this particular point of

time.

That is my aim: That I see myself, now – I call that simultaneous – that that what is being seen is an object to which I attend, to which I give the name of having Objective value only when I'm not attached to that what is my ordinary existence.

I must realize that in trying to Work, I really prepare myself for dying. Because that is what will happen when I die. I become completely free from my body. I accept my body for whatever it is, which is dead. I have no further wish for improvement of any kind of form, manifestation, thought or feeling, because all of them are in my body, which is dead. And I wish that what continues to exist, and which I call my life, to continue without the help of my body. Which means without that what the body at the present time knows.

And the knowledge of my body, intellectually explained, is that it thinks that space exists in three dimensions, that time exists in three dimensions. That is the sum and substance of the knowledge which I have in my mind, together with a lot of other little things that I call certain knowledge of my, let's say, my wisdom.

Now, I imitate that what is going to happen in the form of the creation of something right now, here, in my life, so that I can use it for the same purpose as my death will be used for. My death will do away with the physical body in order to give freedom of my life as expressed in either my feeling or emotion, or my mental functions. I want to do exactly the same thing with the creation of an 'I' in such conditions that my body is not any longer necessary than only to contain those two organs which are potentially still capable of further growth.

That's all what I want. For that reason I have no further interest in my body than only that it gives me a chance to see that what is potential more clearly. When I have once accepted that,

the same way as I will accept my death, I'm ready for spiritual life. It's not that *I'm* dead, and my life isn't dead; when I Work on myself, I don't die. My life continues. But my body does not have the value it has had in an unconscious state.

So in changing over from an unconscious state to a Conscious one, all I do is to take my life and place it in a different kind of relationship. Mostly, the relationship towards that what is higher. Because the relationship towards that what is lower, that is my ordinary existence, gradually disappears, like it must disappear when I die. And so, when I Work, I die a thousand deaths a day.

And it's a very good way of looking at my life, because I become quite impartial to that what doesn't exist any longer. And I have utilized the existence up to that point for the purpose of the creation of something that is going to give me information of what to do with the further development of the other two centers. Kesdjan can grow out with the sol-la-si; the soul body can grow out in accordance with its own octave. It becomes very simple. And all I have to do is to have this 'I' be there, function, give me the data about my body, neutrally considered, without any interest of wanting to change it. Without any liking; without any associations, because I don't want my memory to function anymore. Without any prejudice, without any classification. Without any use of words, or formulation. Without any rationalization. Without any thought process about a fact of my life existing.

I first want that freedom. I want to understand what it is to have life by itself. Then I can do what I wish. When there is this 'I' continuously aware of my life, I will put it in a certain form again and again, and I wish this 'I' to continue to remain aware of myself. And then being present to myself, my form will be judged – that is, the expression of myself – will be judged by that what

belongs to 'I' and is becoming to a higher level of being.

That's really the process of real Work. What we talk about many times is just preliminary exercise. It's a creation of 'I' to find out what perhaps is meant by Impartiality, what is meant by timelessness, and then the continuation of such an 'I' existing, constantly gathering facts about myself, and I call that real knowledge because it is the truth.

But then my Work really starts. Because I have to return to this Earth; and I have to find out how I live on this Earth in my daily unconscious existence. And I wish then this 'I' to remain an alarm clock. And I want then to go over in the presence of this 'I' into a state of . . . of dawn. In a state in which there is already the half-way possibility of seeing something so that I am not entirely asleep anymore.

The process of rubbing my eyes out, of cleaning them, is the same as to see clearly with my 'I' what I really am, and to brush away the form in which my life happens to be, and is expressed in the form of behavior. Rubbing my eyes means, I wish my 'I' to see me more clearly for what I am unconsciously, and on which form now, unconsciously, I live my life. That is my life on Earth.

I want to become more and more acquainted with what I am in all my forms of behavior: in relationships, in feeling and thinking, in consideration, in caring, in being stupid, ignorant, naive, all the things that I am as an ordinary person, I will continue to accept for whatever that is without placing any value on it. It just happens, and I want to see what has happened. That will give me the foundation within myself. That will give me the assurance that I am alive, that I have lived, and want to continue to live. That gives me the assurance that when I wish to continue to live in accordance with certain principles that it is possible for me to assimilate myself or to

acquire from the outside world certain influences translated in me as reactions, and making such reactions my own.

I want to accumulate more and more such data which are useful for me for the continued existence and building of the foundation. I want ultimately to extract from this process certain kind of building materials of a different kind of nature belonging to the Kesdjanian body, if that is a building – or it should be built – or the building of my soul, so that for my soul body, there is a place where it can live.

For that I need material. I need material of a higher quality, of less density. Of that what is more ethereal, of that what is really more esoteric. I use my mind in order to see what is esotericism if I compare it with the conditions of my ordinary life on Earth. I become more and more acquainted with the reason of why I happen to live, because the accent, the point of gravity of myself, is going to be placed on my inner life – not outer life. I use outer life only to find my inner life, to find my essential values. That is where God, perhaps, can be recognized. He won't sit down with me in my essence, because He is timeless, and my essence is not timeless. God does not have that kind of a time, because he is timeless so he has no time for me. He only has existences, Being. A certain form, I call it, of being there as an entity. And my limitation of such a concept, of course, is enormous. How can I conceive of Omnipresence? Let alone Omniscience; and definitely Omnipotence I don't know at all.

At the same time, I keep on thinking about it, because I know that the thoughts of that kind, and the feelings. . .the inspirations, the aspirations, the wish to sit quiet, meditate in silence to consider what is my situation? All of that will turn towards my real wish of doing something with myself. And for that I say, I have to be much more sincere. And I have to be very honest,

because whatever I happen to discover, I have to take. Because if it is of absolute value, I cannot change it anymore. It is that word. It is. . . when I consider a working hypothesis which is perfectly all right for all the different facts of science that I have accumulated up to that date, I cannot be satisfied with it because I don't know what kind of facts are going to be added which will throw my working hypothesis out of the window.

I don't know the descriptions of heaven. I don't know what it is to be Conscious . I can imagine a little. Sometimes I can be in contact that is more Conscious than I am. Maybe there is a possibility of that kind of visitation on this Earth by beings which take on a human form, and in reality are something of a different kind of nature. I must assume that the different messengers from above had a message, and that they came from above. And when Gurdjieff talks about Ashiata Shiemash, an imaginary kind of a person, he starts to talk about how such a person, if existing on this Earth, would go about trying to spread the Gospel in the right way, in order to help every person, thinking or feeling, and considering the possibility of freedom, of how to go about it.

And so there are these kind of indications in *All and Everything* of that what is Ashiata, the creation by him of a little bit of a group, Seekers of the Truth, with thirty people with whom he could talk, converse, exchange ideas, compare experiences, evaluate, research, and come to conclusions that something could be done and would be possible. So that then these thirty pledged themselves to wish to do certain things in connection with not their own little bit of self-existence. But that they started to devote themselves to the possibility of an understanding on a cosmic scale of that what actually is and exists, and what would be the being of God if God actually had that being.

With other words, they started out, every one of them, totally making hundred so-called initiates. The number hundred is simply used as a little terminology. It could be nine, provided the nine, each one of them, would make another nine. And it could be twenty-five; each of the twenty-five trying to bring to salvation another twenty-five. It simply means that Work has to be done of a certain kind. Not only accepting that what is the truth, and not only experiencing the truth for oneself within one's own life, but to be able to convince someone else of that truth. So that that what I experience as truth for me should become truth also for a hundred others – creatures like I am – convincing them of the good value and reason of this kind of objectivity. That would mean the creation of a group of a hundred people, of which all of such members each individually would convince another hundred. You see the task?

But that is also allegorical. That what is within a human being considers certain fundamental forms of behavior of unconsciousness. And coming to the conclusion that some forms exist, they give a task to each of such forms, a particular way of finding out what are other forms of behavior related to such essential forms? And again from that, when it actually is understood that also forms of behavior – you might call them of the second grade – that each of such forms again starts to tell other forms related to the first and the second forms of the existence of unconsciousness.

In turn, in turn, the totality of all forms of behavior of a human being are scrutinized under the light of awareness. One becomes convinced that that what one is in an unconscious state should first be seen, should become aware of, should be participated in, should be experimented with, and then accepted for the purpose of dying in order to have that what has more value of being live longer. The human body, physical body dies in its own lifetime.

Whenever death occurs, there is the continuation of a person's Kesdjanian body.

Kesdjanian body has a purpose the same way as physical has to help form Kesdjan; Kesdjan has a purpose to help form a soul. We call it simply: Three steps are necessary for the development of man, since the Law of Three is the fundamental noumena law, not a direct one, an indirect one, a triangle of a certain kind, which then in relation to each other has the strength of becoming one.

Information from above is not given direct. It is given via messengers. It is given via 'I'. It is given via certain forms of behavior under scrutiny which could become more Conscious and would manifest themselves in more freedom. So that then Ashiata Shiemash becomes apparent in one's own life. And seeing then what is required in one's own life, of gradually the understanding being obtained that that what is of a man totally is analyzable in the quantity of different ways by which a man's personality happens to be built up.

I start Work by the continued attempt to have something I call 'I' existing Objectively regarding myself. That that what I am in the least and the smallest kind of movements of my hands, movements of the body, the way I use my head, the way I use my arms, the posture I have, the kind of forms I take on, any kind of expression, either of the physical being or of the emotional state, through my personality, all such forms of behavior in physical sense become acceptable to me as they are. But I have to see them, that I have to become aware of the existence of the smallest way of such behavior: just a little bit of a movement of one of the fingers at a certain time is already sufficient for this 'I' to continue to exist.

It's not in big things. It is not in experiences which you can say come from Heaven and God, so that God is smiling on you and so forth, so that you can be a little proud. Forget about it. God doesn't know you; He doesn't want to know you. Your 'I' will know you. That's yours,

and you have created it for the purpose of being recognized by 'I'; and then you can tell 'I' "I wish knowledge about myself. I want to find out what I really am." Then you have a basis for Work.

Later on, God will find a place in your heart. He will know when you are Working; He will find out what is the intent on your part to try to wake up, to rub the dirt out of your eyes, to become more of what you should be, and to see to what respect you can do it and fight against tendencies which are obstacles, which are in the way – and you must fight, because it's not a question of just acknowledging them. Everybody can do that, and it is cheap.

Work starts by actually fighting to undo, to destroy certain things that are not right and are in the way for one's own development. When you have a meeting you have to talk about that kind of sincerity. You cannot continue to just talk a little bit here and there about certain things that perhaps is a little experience. Bring sincerity in your Work. Bring that what really is of concern to you, so that you feel as if you don't do that, you're not alive, really. And that you're not entitled even to use the name Gurdjieff. His life is not to be fooled with. It is something that belongs to esoteric knowledge, that still belongs to Secret Doctrine.

Do you know anything about Blavatsky? Do you know anything about all the different people who have lived in a certain way and have given information during their lifetime? Do you know anything about Mrs. Bailey? Do you know what is meant by the different forms which are now being used to give information? Do you know anything about Eckankar? About soul body travel and so forth? About that what is being given sometimes by good mediums, sometimes by bad ones? Do you know anything really worthwhile about I Ching? The proper attitude you should have towards that if you wish to use it? Do you ever sit in prayer for some time, not just a

little bit, and not just asking for something that ought to be passing by because *you* don't like it? Of that what is the truth for everybody including you, in which your will is gone, because you don't have any existence anymore. For instance, what are the wishes for your body when it's going to die anyhow? All you wish it to be is a good vehicle, so that the other things which are still potential and which still are alive and which still can develop, that there is a chance for them to develop in the right direction. So that Mother Nature will even recognize that you are not one of her, but that you wish to Work, and that you're on this Earth; you are willing to pay whatever is needed. You're willing to tell Mother Nature, "I am going home! I'm not going to stay here on this Earth forever and ever. But when I leave, I will not only have paid my debts, but I will, because of my intentional suffering that I will undergo, then I will help Mother Nature also to become a free body as a planet."

That's the purpose of evolution. With that you have to become familiar, because your involutionary force will by necessity create evolution if you wish equilibrium. If you don't wish it, of course you go in the direction of involutionary force. There is life in it, because it is continually making something, providing the growing point of the Ray of Creation. And that what we call Anulios is for oneself that what really belongs to the growth of a man in the utilization for the purposes returning to the origin of all things. In order then, evolving towards that, gradually loosening up all bondages of all matters, and finally reaching a state of being, in which Martfotai becomes the center of one's existence.

(Timer sounds)

I cannot say more because of that machinery. I've said more than enough in different tapes, and I'll come back again, but you must Work, because. . .it's really very funny that only

one person has a little question. It is not right, you know. It's not sincere enough. You don't as yet appreciate esoteric knowledge for what it is worth. It is your life. It is that what *can* be given – but you must really ask.

Work, whatever you can do. Send tapes; we'll answer. We'll keep track of each other.
Keep on going. Don't fail, and don't despair.

So goodnight. See you again.

Transcribed: Doug Sprei
Typed: Doug Sprei

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